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*Benevolence exclusively an Evangelical Virtue.*

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A S E R M O N,

PREACHED BEFORE THE

GOVERNORS of ADDENBROKE's HOSPITAL,

At ST. MARY's CHURCH, in the UNIVERSITY  
of CAMBRIDGE,

On THURSDAY JULY 2, 1795,

By THOMAS RENNELL, D.D. K

LATE FELLOW of KING's COLLEGE.

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PRINTED FOR DEIGHTON, CAMBRIDGE; PAYNE, ELMSLEY, RIVINGTON, AND  
RICHARD WHITE, LONDON.

Benevolence exclusively an Evangelical Virtue.

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PREDICATED BEFORE THE

GOVERNORS OF BROOKS HOSPITAL



At ST. MARY'S CHURCH, in the UNIVERSITY  
of CAMBRIDGE.

On THURSDAY July 2 1792

By THOMAS RENNELL, D.D.

LATE FELLOW of KING'S COLLEGE.

PRINTED FOR DEIGHTON, CAMBRIDGE; LAYNE, BIRMINGHAM; RIVINGTON, AND  
RICHARD WHITE, LONDON.

TO THE RIGHT REVEREND  
GEORGE LORD BISHOP of LINCOLN.

MY LORD,

**R**EASONS, perfectly distinct from the great respect and gratitude which it is the pride of the Author of this Discourse to owe to your Lordship, might have induced him, notwithstanding its defects, to have placed it under your kind protection. It was preached for a Charitable Institution—for one which experiences your bounty, and has been aided by your exertions—situated in the UNIVERSITY of CAMBRIDGE—where, in early life, your Lordship's distinguished literary and scientific abilities were met by a destination of most peculiar and singular importance. With what zeal and fidelity the high trust reposed in you was discharged, both to your illustrious Pupil and that Country which had so large an interest in the direction of such talents, all good men feel, and this church and nation will, I trust, long have cause to remember.

I have the honour to remain,

My Lord,

With the most perfect respect,

Your most devoted and grateful servant,

THOMAS RENNELL.

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I have the honor to remain,

My Lord

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JOHN, C. XIII. V. 34.

*A new commandment give I unto you, that ye love one another:*

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**A**S far forth as human imbecility and blindness can discern the final causes of the various operations of Almighty God, they should appear *ultimately* resolvable into one simple extended principle, "THE COMMUNICATION OF GOOD." To *this* every divine dispensation, whether of justice or mercy, of reward or even PUNISHMENT (*a*), when considered as affecting

(*a*) The process of Divine Benevolence, with regard to the *individuals* upon whom punishment is inflicted, is investigated in the Gorgias of Plato with a depth and comprehension of thought, and with an awful insight into the moral laws of the creation, which seem to predominate over the scantiness of the materials with which natural religion supplied him. This, however, placed an insurmountable barrier to his progress in this important speculation. The necessary connection between *crime* and *punishment* he clearly saw; he asserts, and *perhaps* with justice, that even *pardon* itself could not relieve the offender from what he emphatically calls the "*εμμενη του κακου*." Therefore, in his laudable attempt to "vindicate the ways of God to Man," he considers *all* punishment as medicinal to the sufferer. To assume this, however, as a *general principle*, applicable to every *degree* of punishment, would be, I fear, to go farther than fact and experience will warrant. It however brings us, as the philosophy of Plato generally does, to the very *threshold* of revelation: to the acknowledgment not only of the necessity of that GREAT VICTIM who "*bare our sins on his own body on the tree,*" but also of that moral and medicinal purification, which his grace alone can effect in the human heart.

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the *whole* system of created beings, evidently points. The natural world, as far as design reaches, exhibits and confirms this conclusion, to those whose views are not intercepted by those grand obstacles to all moral truth, pride and conceit. Whether the more obvious appearances of the objects which surround us are forced upon us by ordinary and almost involuntary observation, or whether we are enabled by the powers of science to discern the texture of the minutest, the structure of the most complicated and organical, the order, motions, and extent, of the sublimest works of the creation, the display of benevolence appears to be *unequivocally* the intent of the great cause and architect. No other *conceivable* end of these his creatures can be traced; no other, where this has been daringly denied, has, in the licentiousness of the most unbridled speculation, been even *faintly conjectured* (b).

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(b) Mr. Hume, in his *Posthumous Dialogues on Natural Religion*, exhibits a very different spectacle from that of the illustrious heathen just adverted to. We perceive the latter through the dimness of natural light and the wilderness of conjecture, labouring, by every painful effort, to reach and communicate the consolations of divine benevolence. The former we find endeavouring, with the calmest determination, to smother that full conviction of it, which the providential system of Almighty God, when unfolded and illustrated by evangelical truth, so undeniably exhibits. And, when *benevolent design* is excluded, with what are we presented in its stead? Let the insulted reader judge, and let all ingenuous young men be early aware to what poor speculations they sacrifice their confidence in God, and the hope of their Christian calling. “*Man is able, perhaps, to assert, or conjecture, that the universe, sometime, arose from something like design: but beyond that position he cannot ascertain one single circumstance; and is left afterwards to fix every point of his theology by the utmost licence of fancy and hypothesis. This world, for aught he knows, is very faulty and imperfect, compared to a superior standard;*

If then, in the subserviency of the inanimate parts of the universal system of nature, to the moral and rational part of it we trace the beneficent designs of the Deity, the conclusion should appear to be inevitably *forced* upon us, that *man*, and all his nobler parts, were formed for the same gracious end;—that as the objects of nature appear clearly as *means* to the dispensation of good, to beings capable of participating it, so in the contemplation of causes and effects, it is much more powerfully to be inferred, that man is an instrument in the hands of God for the *good* of his fellow-creatures, at once the *recipient* and *communicator* of *divine beneficence*.

If such a process were as easy to those on whom the beams of the gospel never shone, as it appears to us on whom the “day-star hath arisen,” it might seem *strange* that our blessed Lord should have laid *his* claim to have been the FIRST and EXCLUSIVE teacher of benevolence and reciprocal love. But to those who have ever directed their studies to that most im-

*ard; and was only the first rude essay of some infant deity, who afterwards abandoned it, ashamed of his lame performance: it is the work only of some dependent inferior deity; and is the object of derision to his superiors: it is the production of old age and dotage in some superannuated deity; and, ever since his death, has run on at adventures, from the first impulse and active force which it received from him.”* See Dialogues concerning Natural Religion, p. 111.—Surely such conjectures are, in the emphatical language of Cicero, “*tota commentitia vix digna lucubratione anicularum.*” And yet they are the best which the *ablest* of all the adversaries of Christianity could substitute to that vilified rejected Gospel, which hath brought “life and immortality to light.”

portant part of the science of morality so unaccountably overlooked in modern systems of it, namely, its progress, variations, and extent, as they have been actually exhibited in the different stages of society, manners, and cultivation, *particularly* before the appearance of our Lord on earth, this his claim will NOT appear extravagant or unfounded, but strictly warranted by fact and experience. We are too well apprized how flattering it is to the pride of the human heart, to recur to the indefinite and shadowy regions of NATURAL RELIGION for those lights which revelation only can supply. But had Christian benevolence, in its *specific motives* and principles been discoverable, either in that, or in any other human code or system *whatever*, our Lord could not with propriety have asserted in so distinct and unambiguous a manner, “*a NEW commandment give I unto you, that ye LOVE one another.*”

To convince ourselves of the justice of this important declaration of our Blessed Lord, it may not be unexpedient, I trust, before this audience, to consider those other motives and grounds for mutual love and benevolence which may be supposed DISTINCT from those proposed in the Gospel.

And, secondly, to enquire *how far*, and *in what degree*, evangelical charity stands in a state of separation from all of them; peculiarly in regard to its motives and direction.

Lastly,

Lastly, and very briefly, to request on those *motives* and *principles* your kind assistance and support, in behalf of the benevolent institution whose cause I am delegated to plead.

Of those who would rest the doctrines of benevolence on what is commonly called *natural religion*, a term *used* by many but *understood* by few, we may with all deference be permitted to enquire, whether they distinctly understand the term itself. We have a legitimate claim to be informed, first, whether is meant by it such a knowledge of God and our relative duties resulting from it, as *might* have been, or actually *has* been, obtained in those countries and nations to which the knowledge and influence of revelation has never been extended. If the latter, I will boldly assert that no man who has taken an accurate, systematic, and extensive, survey of the opinions and practices of the heathens concerning divine things, whether as exhibited in the opinions of their philosophers, or exhibited in that STATE ENGINE, their mythology, will be inclined to dispute the assertion of the great Apostle, that “*their foolish heart was darkened,*” any more than the consequences of this darkness upon their affections, namely, that they were “*full of envy, murder, debate, deceit, malignity.*” And yet to these must the advocates of natural religion refer us for that benevolence which they assert to be *superfluously* enjoyed in the Christian revelation.

If it is asserted that their ignorance of the nature of true benevolence was *wilful*, and that juster views of it *might* have been reached

reached than those which actually were obtained in the heathen world, such a position will bring natural religion to a *possible* system only; a state so very faint and precarious as to reduce it, in point of influence and energy, nearly to *non existence*. For we have no reason to suppose that the unassisted powers of the human mind, as exerted in the investigation of virtue and happiness, considered as resulting from our natural apprehensions of God, can at any time be carried to a greater pitch of perfection than among the two polished and knowing nations of Pagan antiquity. And yet, among the most savage hordes, a greater ferocity is hardly exhibited than in the triumphs, games, and gladiatorial sports, of ancient Rome, and in the exposition of children, cruelty to slaves, and various similar practices, among the Greeks.

However we may determine on either of these two suppositions, natural religion is surely nothing more than *natural* pride, sensuality, and disease, and a vain attempt to establish such an intercourse between the Creator and creature as is consistent with every earthly and malignant propensity. Man is therefore represented, under the Gospel, not as *reformed* but *re-created*; not merely *different* from, but *contrasted* to, what he is from nature; by which infidelity itself is obliged to confess that "*man is the greatest enemy of man* (c).

(c) "Man is the greatest enemy of man."—*Hume's Dialogues on Natural Religion*, p. 179.

It is not at all my present purpose or province to examine on what basis the *religion of nature* rests, in what region it is to be found, or to what objects it extends; or to pursue any of the corollaries arising out of a consideration of its precariousness and uncertainty. This would be indeed in the present times, and considering the tenor and tendency of some prevalent and popular opinions, a speculation of great importance in its issue; particularly if we could have the resolution to divest terms of their ambiguity, and to present the naked truth to the impartial view of those who seriously seek for it. We should then discern what *extreme* caution and reserve are to be used in founding any doctrinal conclusion on what is loosely and negligently called the connection between *natural* and *revealed* religion, and how extremely wary we should be in summoning the latter to the tribunal of the former (*d*).

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(*d*) It is the author's intention, in a distinct treatise, to pursue this subject in its full extent, and to endeavour to ascertain the province, limits, and defects, of *natural religion*, not from speculation but fact. As far as his *present* information enables him to judge, its best conclusions were but *negative*. And therefore, justly did Cicero, that most accurate *historian* of philosophical opinions in the most polished age of Paganism, after a full and distinct enumeration of the sentiments of *all* the preceding teachers of wisdom in antiquity, concerning the nature of the Gods, justly did HE call them "*non philosophorum judicia, sed delirantium somnia*." And very rationally, after recounting the ravings of the stoical Spinofists, and the absurdities of the Epicurean Anthropomorphites, did HE profess himself unable to find refuge except in total scepticism and suspense. "*Tum demum mihi procax academia videbitur si aut consenserint omnes, aut erit inventus aliquis qui quid sit verum invenerit*." De Nat. Deor. lib. I. If experience, then,

It is now simply my intention to assert, that, to Christian benevolence we find scarcely any habit, sentiment, or precept, which bears even a *distant analogy* in those systems which can, with any tolerable propriety, come under the name of *natural religion*; that is, "in any system of moral truth, derived from man's natural conception of God and his attributes, and the deductions concerning his relative duties derived from them." For we cannot admit any system to bear the name of natural religion, *strictly*, which has originated in countries where the truths of the Gospel are known and received, and where its strong and pervasive principles are transplanted into those very systems which too commonly supersede it. But in heathen antiquity, where natural religion is best investigated, how was it possible that so leading a duty as benevolence from man to man, founded on their mutual relation to the Creator, could exist, even in any well-founded theory? Of Almighty God some denied even the existence; very many rejected all providential superintend-

then, is to guide us, inevitably must CHRISTIANS infer that the "*things of God knoweth no man, but the spirit of God*;" and therefore, if NATURAL RELIGION be the religion of the NATURAL MAN, it "*receiveth not the things of the spirit of God*;" and we may safely admit Mr. Hume's principle as founded in *fact*, however distorted and malignantly misapplied by him, "THAT RELIGIOUS FAITH IS TO BE ERECTED ON PHILOSOPHICAL SCEPTICISM," or on an honest and fair statement of the question, THAT MAN'S IGNORANCE CAN ONLY BE ENLIGHTENED BY THE WISDOM OF GOD."—Mr. T. Paine is pleased to assert, that "the Bible of the Creation is inexhaustible in texts." Yet so ill was it understood by Cicero who *knew not*, and Mr. Hume who *rejected*, the Gospel, that they both confessed that utter doubt and uncertainty was the result of the best philosophy.

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ance(e); and those whose opinions were founded built them on *mere conjecture*, which, when it had reached (as it sometimes did) any great or luminous principle, suffered it to escape in the gloom of the surrounding darkness. The importance of benevolence, in the ORDER of moral truths, was never discerned or acknowledged. Whenever it came under consideration, it was never held as the *end* of human action, but as a *means* to an *end*, and that generally mean and selfish. Beneficent exertion was recommended merely as a road to *political importance*, the *acquisition of friends*, or the attainment of more *extended reputation* in life, or, what they peculiarly panted for, a posthumous fame after death. And this may very fairly be presumed to have been the case for this plain reason:—every religious duty, founded in an investigation of God and his attributes, cannot possibly

(e) Of the Divine Nature, Cicero asserts, “*Res nulla est de qua tantopere non solum INDOCTI, sed etiam DOCTI dissentiant;*” and, a little before, “*Qui deos esse dixerunt tantâ sunt in varietate et dissensione, ut eorum molestum sit dinumerare sententias.*” De Nat. Deor. This citation will enable the most superficial reader to discern the broad, vulgar, and elementary, ignorance of the following positions of Mr. T. Paine:—“Deism, then, teaches us, without the *possibility of being deceived*, ALL that is necessary, and possible, to be known. The creation is the *Bible* of the Deist.” “Instead of studying theology, as is now done, out of the bible and testament, it is necessary that we refer to the *Bible of the Creation*. THE PRINCIPLES WE DISCOVER THERE ARE ETERNAL AND OF DIVINE ORIGIN; THEY ARE THE FOUNDATION OF ALL THE SCIENCE THAT EXISTS IN THE WORLD, AND MUST BE THE FOUNDATION OF THEOLOGY.”—Assertions so grossly ignorant may be *exposed*, but scarcely need *confutation*. Nothing can give them a momentary importance or currency but the growing neglect of ancient learning, and the soporific indolence of the age. But let it be remembered, that if men of HIGH RANK will embalm the memory, and spread the posthumous sneers, of Gibbon, the vulgar, corrupted by their wicked and contemptible example, will swallow the atrocious blasphemies of Paine. Let THEM, therefore, look to the consequences.

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reach a greater perfection than the *source* from whence it is derived.—If their knowledge of God, therefore, was *imperfect*, in the same exact proportion must have been their conception of those duties which were founded upon it.

The great Apostle did not very widely mistake when he declared “ *that the world by wisdom knew not God.*” To the heathens, knowing as they were on other subjects, it *must* have been a *new* proposition that “ *God is love,*” and a *new* commandment “ *that we should love one another as Christ has loved us.*”

But it *may* be, and *has* been, asserted, that, in order to know and practise the virtue of benevolence, we have very little need to have recourse to any opinions or speculations concerning the *divine nature*. Benevolence, we are told, is implanted in our breast by nature, discoverable by reason and philosophy, called for by public utility, enforced by interest, demanded by patriotism, the child of civilization and refinement, and the necessary consequence of well-ordered civil polity.

Without examining into the weakness of the position, “ that any virtue *can* exist independent of God,” or how far nature, which is in itself merely an *effect*, can become a primary *cause*, we may fairly doubt; nay, I conceive we may *absolutely deny*, that the frame of man *naturally* conducts him to sentiments of benevolence. The tendency of human passions, as they are discoverable in instances where least alteration is made by artificial  
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and superinduced habits, and by the occasional restraints of law and civil polity, certainly acts in an opposite direction.

Man is declared, with justice, by the profoundest thinker in Pagan antiquity, to be the *fiercest of all animals* (f). It is well known that, as far as the records of history or the intimations of tradition can carry us, legislators have recovered men from slaughtering and devouring each other, like the beasts of the field. The same disposition, among uncultivated hordes, is traced by modern discovery with almost uninterrupted uniformity. To men in this state, surely the command of mutual love is a "*new commandment*."

But to reason and philosophy it will be asserted, that so obvious and self-evident a duty as benevolence can never be strange—can the guide of life, the medicine of the soul, that which lays the universe to our view, with the bearings and dependencies of its various parts, leave us in ignorance of the *first* and *noblest* principle of human action! This must be determined by an observation of those tendencies which, what is commonly called philosophy, has, in all ages of the world, been calculated to excite. The Stoics and Epicureans who were but representatives (as has been well observed) of every division of philosophy\*,

(f) Aristotle justly enough considers a *state of nature* prior to the sanction of laws, and the restriction of social subordination to be a state of the utmost depravation, and therefore asserts, *ωσπερ γὰρ τελειώθειν, βελτίστον των ζων ανθρωπος εστιν· οτω και χωρισθειν νομου και δικης, χειριστον παντων.*—*διο ανοσιωτατον και αβριωτατον ανευ αρετης* — He then shrewdly adds, *Η ΔΕ ΔΙΚΑΙΟΣΥΝΗ ΠΟΛΙΤΙΚΟΝ.* Polit. l. i.

\* Mr. Hume.

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in every age of the world, founded themselves on two principles of corrupted nature, PRIDE and SENSUALITY—principles in as *high* a stage of contrast as can possibly be conceived to a principle of benevolence. By both of these sects was compassion formally disclaimed and reprobated—by the one it was *despised* as a *weakness*, by the other *discarded* as an *interruption*. Could HE who presumed to call himself a mortal god, complete and consummate in himself; gifted with every perfection; victor over every calamity; who denied either pain, disease, captivity, or death, to be evils; could he have the humility to descend into the sorrows of another? could HE weep with those that weep? could he be forward in relieving that anguish which he asserted the powers of the sufferer were sufficient not only to combat and overcome, but to annihilate and despise? On the other hand, could the voluptuous Epicurean, relaxed by indolence, dissipated by gaiety, and surfeited by sensuality, could HE enter the house of mourning? could he attend to the “*sorrowful crying of the prisoner*?” could HE take the gage of human woe?

Without either presumption or paradox we may assert, that the doctrines of benevolence, as understood and felt by Christians, did not at all enter into any scheme of Pagan philosophy—and that for this obvious reason: that philosophy, in all its varieties and modifications, nourished those *very passions* which rendered men either accessory to the calamities of others, or at best indifferent to them.

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But it may be said that what *antient* wisdom never could reach the progress of reason in these later times may effect by improved and enlarged views of the moral state of man, by refinement in arts, by softness and polish of manners, by the perfection of civil polity, modified and regulated by the light of philosophical research.

First, that moral truth (independent of the light of revelation) *has* been progressive, may be fairly questioned. For we need not hesitate to assert, that none of the received systems of moral philosophy, either in our own times or those immediately preceding them, are, either in depth of research, symmetry of parts, comprehension of views, deep insight into human motives and passions, energy and dignity of style, at all comparable to those delivered down to us from the most eminent of the Pagan moralists. We may hazard the assertion, that they will not for a moment stand the test of such a competition (*f*). If, therefore,

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(*f*) If the *Memorabilia* of Xenophon, the *Offices* of Cicero, the *Enchiridion* of Epictetus, the writings of Antoninus and Hierocles, Arrian and Simplicius, are not thought sufficient to warrant this assertion, the *Nicomachean Ethics* of Aristotle will, above all, present an overbearing proof of it. These last afford not only the most perfect specimen of scientific morality, but exhibit also the powers of the most compact and best-constructed system which the human intellect ever produced upon any subject; enlivening occasionally great severity of method, and strict precision of terms, by the sublimest, though soberest, splendor of diction. Aristotle had the singular art of infusing eloquence even into a definition---of this his definition of *happiness* affords a marvellous instance: "ΕΣΤΙΝ ΕΥΔΑΙΜΟΝΙΑ ΚΑΤ' ΑΡΕΤΗΝ ΕΝΕΡΓΕΙΑ" The sixth and seventh chapters of the last book of this great work are unrivalled in grandeur either of language or conception. If moral philosophy, I mean *specifically* and *properly* so called, without

the doctrines of *benevolence* seem in certain respects laid in sounder principles in modern systems than in those of old, it is a superseded neglected gospel, from whence every sound principle is covertly transferred, to which such improvement is owing.

Much is now, I know, expected from that ideal perfection of government, and that extension of political liberty, which is founded on the natural and civil equality of man. But I know not that equality, could its existence be proved, is the source of peace or benevolence. If it is productive of pride and contention, it surely acts in a direction totally opposite to those blessed ends. But "by its fruits it is known."—After the oceans of blood shed in pursuit of this factitious principle of mock social philanthropy, it is now abandoned by its wretched martyrs themselves (*g*).

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an incongruous mixture of *theology* and *politics*, (from either of which it is entirely distinct,) is to be studied as a science, in such sources it is to be sought. Thence will be formed a manly intellectual vigour, an ingenuous modesty and dignity of habit, an energy of thought and diction, and a reach of comprehensive knowledge, which distinguishes the true English scholar. On the contrary, it is to be feared that the feeble speculation which almost all modern systems of morality encourage, and the superficial information they afford, superseding the necessity of all active and real employment of the faculties, have operated more fatally upon the mental habits of the rising generation than *total ignorance* could possibly have done. What renders men superficial renders them *pert*; and I have never known an instance, either in men or communities, where benevolence is not annihilated by *pertness*. Let it be remembered, as an important document, that the most superficial and foppish nation of Europe has, in every change and modification of its habits, whether of *SUPERSTITION* or *Atheism*, of tyranny or licentiousness, been uniformly and notoriously the most cruel and relentless.

(*g*) The ancients, who had large experience in democratical forms, seemed not to expect any such extension of a benevolent principle from them. Ἡ γὰρ αἰὶν ἐλευθερία

But further—to the flightest observer it is evident that no refinement whatever of civil government, laws, or policy, can reach the seat of benevolence—the HEART OF MAN. *Laws* depend much more on *morals* than *morals* on *laws*; a sentiment which the philosophy of antiquity did not think it prudent to overlook or despise. To expect, therefore, that degree of melioration in the human affections, which is now so fondly expected from any theoretical perfection of civil polity, is an expectation which experience, to this very day visible and palpable, warrants not.

Must then the pride of philosophy, the dignity of our rational nature, the sagacity of the politician, resort to the doctrines of a crucified rejected Saviour for so *plain* a doctrine as that of mutual love and benevolence? It is my hearty wish that calm reflection on the arguments proposed, aided by matured experience, may be the arbiter of this important question to those who have it still to determine. But those by whom the authority of the sacred oracles is admitted, cannot but acknowledge that

εοικεν ουκ εις αλλο τι η εις αγαπην δουλειαν μεταβαλλειν και ιδιωτη και πολει. 'Εμοτως τοις ουκ εξ αλλης πολιτειας τυραννις καθισταται η εκ δημοκρατιας. 'Εξ της ακροτατης ελευθεριας, δουλεια πλειστη τι και αγρωτατη. Plato de Republica, lib. ix. And yet HE had never *seen* the democracy of France; HIS ideas were suggested by the petty proscriptions at Athens, Argos, Corcyra, &c. Had he witnessed what God has called upon this age to witness, could HE have seen a nation of twenty-five millions of people, (to use their own expression,) for five years uninterruptedly *bathing in blood*, how would eloquence like HIS have expressed his gratitude to that living ornament and pride of this University by whose large views, sagacious foresight, and unshaken constancy, these scenes of horror, carnage, and devastation, have, under Providence, been averted from this country, and, perhaps, from every nation in Europe not yet reached by them. "MEMORIAM ISTIUS VIRI EXCIPIENT OMNES ANNI VENIENTES."

Christian benevolence is so far different even from the most specious substitutes for it, as to exhibit nearly a contrast to any other tendency bearing the same appellation. "*As is the earthy so also are they that are earthy, and as is the heavenly so also are they that are heavenly.*" It is most striking and peculiar that throughout all the new testament every injunction to benevolence and reciprocal love is founded on reasons drawn from the very essence of Christianity. The exhortations of our blessed Lord himself, to these duties, are derived uniformly from considerations arising out of his own mission and character. Any argument of an extraneous nature we trace not, I believe, in any single instance. "*This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that he lay down his life for another.*" Again, and strictly to the same effect, we read, "*If I, who am your Lord and master, have washed your feet, how ought ye to wash one another's feet.*" On these principles are the same duties EXCLUSIVELY enforced by apostolical authority. Their affection to their crucified Lord was of too high and heroic a nature to loose fight, for a moment, of the Author and Finisher of every good and perfect gift. St. Paul exhorts the Ephesians to "*walk in love as Christ hath loved us, and hath given himself for us an offering, and a sacrifice to God as a sweet-smelling savour.*" We will, then, most powerfully infer, that in benevolence, of which every Christian virtue is but a modification, "*other foundation can no man lay than Jesus Christ.*" Far from the inflated and empty boast of the dignity of human nature,

nature, Christian charity takes its origin in humility. "*It is sown in weakness, it is raised in power; it is sown in dishonour, it is raised in glory.*" Instead of vain, empty, metaphysical, abstractions, it presents to us the person of a suffering Saviour. Therefore, as charity is the peculiar and appropriate end of the commandment, so the ONLY basis of charity is faith in Christ. In whatever view we contemplate his person and character, whether DIVINE OR HUMAN, SACERDOTAL OR MEDIATORIAL; whether we adore him as our God, repose in him as our intercessor, fly to him as the great object of our hope and confidence, from HIM, as from a CENTRAL POINT, every ray of charity that warms our hearts and expands our affections must necessarily emanate. Let our conceptions be directed for a moment to that state of glory in which our Lord was enthroned with his Father before the existence of the highest created being—let us view him in his humiliation, contempt, and poverty, here below, bearing the concentrated poignancy of every human trespass on the accursed tree—see him, in the ultimate issue of this awful process, victorious over death, sin, and hell—once more exalted above "*all principalities and powers, and might and dominion, and every name that is named, not only in this world but in that which is to come.*"

Turn we *then* our eyes to the earth—look we upon the beggar at our gates: worn with sickness, penury, and woe; in squalor and nakedness, in anguish and dereliction, loathsome, shunned,  
and

and destitute! *Recollect*, that for this poor, neglected, abject, brother, the eternal Son of God was incarnate; that even for HIM the tremendous sacrifice upon the cross was consummated, when, amidst the pangs and groans of an expiring Saviour, the rocks were rent, the earth quaked, the graves were opened, and the veil of the temple was divided in twain. Think we of the ties of a COMMON REDEMPTION and a COMMON REDEEMER, and then resort we, if we *can*, to so *poor* a source as philosophy for motives of love and tenderness towards him!

In the name then, of that divine Saviour, without whose merits and atoning blood none, however high in rank, affluent in riches, or profound in science, can hope to see light or life; in the name of that Redeemer who has declared himself ready to accept, as done personally to *himself*, every act of beneficence done to the least of those whom he, in the unutterable depth of his condescension, has called his brethren, even in HIS name, we implore the continuance of your generous contributions to the benevolent Institution we are this day met to support; an institution of which it would be superfluous to report in detail the nature and usefulness. Many are the afflictions the poor endure, even in the days of their health and vigour; but on the bed of sickness, except the hand of Charity interferes, anguish and despair is their inevitable portion. Their diseases are not the effect of luxurious and bloated living, of unbridled licence, or of drowsy and enervating indolence, but either of unforeseen accident,

dent, the consequence of exhausting labour, or the scantiness of poor, and perhaps unwholesome, diet. We ask your assistance for the POOR VILLAGE PEASANTRY (of which the objects of this Institution principally consist), *the most deserving and least corrupted of any description of men in this age of wickedness and apostacy*, by whose honest natures every artful incitement to the principles of revolt, plunder, and violence, aided by a temporary scarcity, have been resisted and rejected in a manner that must for ever endear them to every friend to his King and Country. We are persuaded that, by this most judicious exercise of your charity, you will continue to demonstrate to them that it is not to the *atrocious codes of anarchy* (b), which are so industriously recommended, that they can hope for relief from the pressures of calamity, but from the energy and efficacy of that Gospel, which it is the unvaried tendency of such lessons to vilify and eradicate. I am persuaded that they are, and ever will be, convinced, that every attempt to tear up the foundations of property and social order, is to destroy their own best resources in the time of their utmost need.

But, above all, may a consideration of the general calamities of human life soften down your hearts to the meekness of Christian wisdom! how soon may Providence visit *you* with sickness, pain, and agony! how soon may the *youngest man who hears me*

(b) So the French have at last been obliged to call every preceding system of Equality and the Rights of Men, except only the last precious modification of them, under which they now groan.

lie down in that bed from whence he shall rise no more till the general resurrection! In these tremendous moments, when neither rank, affluence, or reputation for the highest intellectual endowments, can afford the smallest hope or refuge, it will *then* be a treasure of unspeakable consolation to you that you have visited the poor in his sickness and the prisoner in his calamity. Let then, neither the conceit of any thing that is great, nor the confidence of any thing that is wise or strong, in you, intercept your serious meditation on these words: “ *Blessed is he that considereth the poor and needy; the Lord will deliver him in the time of trouble; the Lord will strengthen him upon the bed of languishing; the Lord will make all his bed in his sickness.* ”

I trust that, in these days of calamitous defection, all who wear the badge, and bear the reproach, of Christ, will shew themselves *his* disciples by that sign of *mutual love* by which *alone* HIS CHURCH and HIS DISCIPLES are, according to his OWN EXPRESS DECLARATION, known and distinguished; and without which *all other* marks of apostolical mission in the ministry, and of Christian profession in the laity, are “ *but as sounding brass or tinkling cymbals.* ”

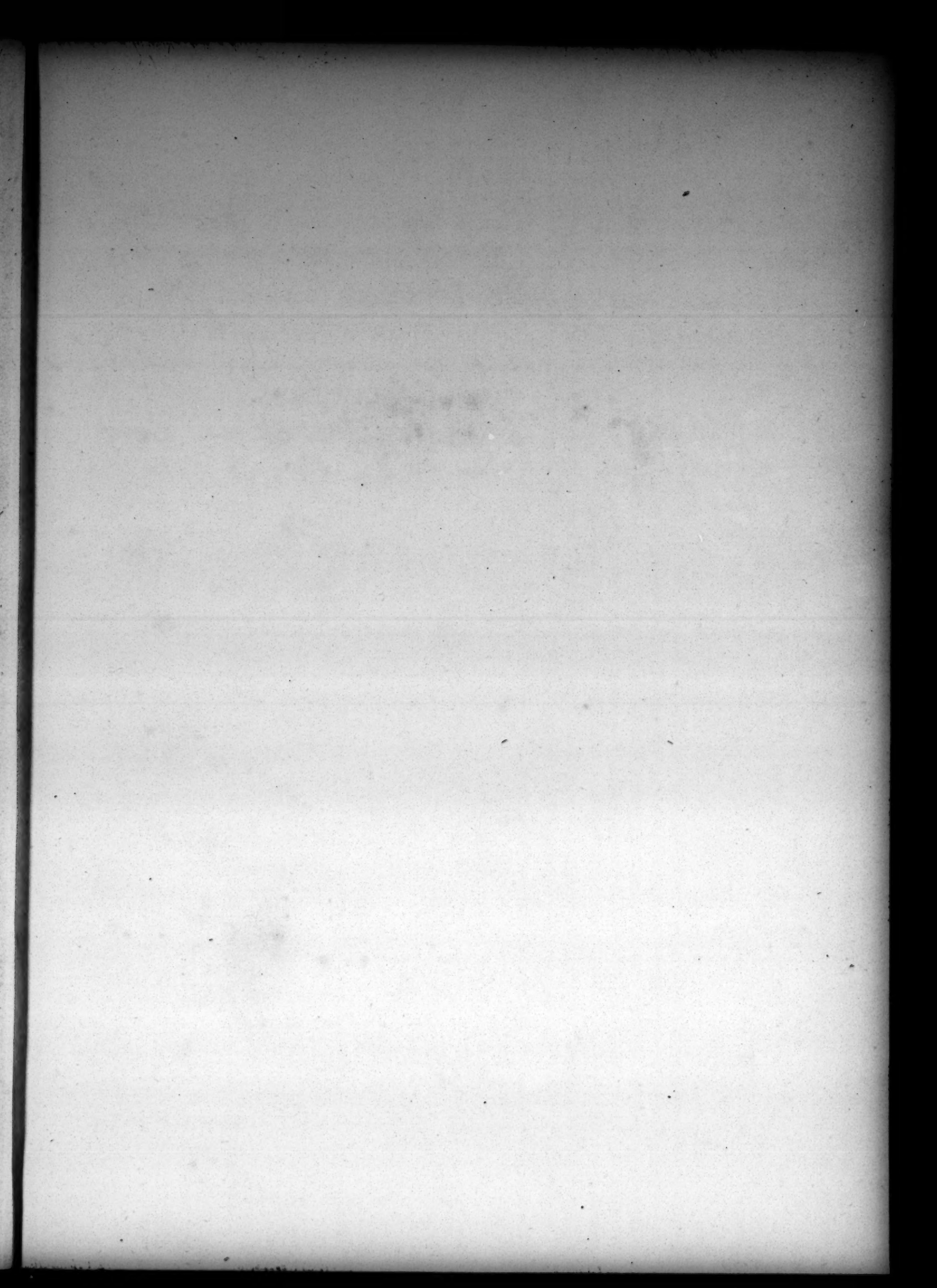
I trust this FAMOUS and ANCIENT UNIVERSITY, eminent as it is for the cultivation of every useful and ornamental art, for the profoundest investigation of truth and science, for the long and UNRIVALLED list of illustrious Names which it has added to the annals of learning in this most civilised portion of the globe,

globe, will not look upon this humble but Christian Institution as the meanest of its well-earned triumphs. I am confident that what its munificence planted, its fostering hand has nourished, and its care and prudence so steadily superintended, will ever continue to be the object of its anxious and parental affection; that, having brought every thought into the captivity of Christ, it will consider this, though the least splendid, yet the most permanent, of all its distinctions; that it will, in the depth of Christian humiliation, prefer the exercise of CHARITY to all mysteries and all knowledge—anticipating that blessed state where faith shall be lost in vision, and hope in fruition; but CHARITY, LIKE ITS GREAT AUTHOR AND FOUNDER, SHALL BE ETERNAL!

F I N I S.

glance will not look upon this humble and Christian Librarian  
as the possessor of its well-earned reputation. I am confident  
that its maintenance, its labelling, and its preservation  
its care and guidance to nearly independent, will even  
me to be the object of its anxious and parental attention,  
having brought every thought into the captivity of Christ.  
will consider this, though the least of things, yet the most  
important of all. It will, in the opinion of Christ,  
the Librarian, for the exercise of an art, to be able to  
and all knowledge—acquiring that skill, and where  
shall be lost in vision, and hope in freedom, but charity.  
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